

Śrī Maṇah-śikṣā
“Instructions to the Mind”
by Śrīla Raghunātha dāsa Gosvāmī

Translated by Kuśakratha dāsa

TEXT 1

gurau goṣṭhe goṣṭhālayiṣu sujane bhūṣura-gaṇe
sva-mantere śrī-nāmni vraja-nava-yuva-dvandva-śarane
sadā dambham hitvā kuru ratim apūrvām atitarām
aye svāntardhātaś catubhir abhiyāce dhṛta-padaḥ

gurau—for the spiritual master; goṣṭhe—for the holy land of Vṛndāvana; goṣṭha—of Vṛndāvana; ālayiṣu—for the residents; sujane—for the Vaiṣṇavas; bhūṣura—of brāhmaṇas; gaṇe—for the community; sva-mantere—for the Gāyatrī mantra; śrī-nāmni—for the Hare Kṛṣṇa mahā-mantra; vraja—of Vrajabhūmi; nava-yuva—youthful; dvandva—for the couple (Śrī Śrī Rādhā and Kṛṣṇa); śarane—for the shelter; sadā—always; dambham—hypocrisy; hitvā—having rejected; kuru—please take; ratim—delight; apūrvām—extraordinary; atitarām—intense; aye—O; svāntardhātaḥ—O mind; catubhiḥ—with sweet words; abhiyāce—I beg; dhṛta—taking hold; padaḥ—of your feet.

O mind, I grasp your feet and beg you with sweet words: Please cast away all hypocrisy and develop intense, unprecedented love for my spiritual master, Vrajabhūmi, the people of Vraja, the Vaiṣṇavas, the brāhmaṇas, the Gāyatrī mantra, the holy name, and the transcendental shelter that is the fresh young couple of Vraja, Rādhā and Kṛṣṇa.

TEXT 2

na dharmam nādharmam śruti-gaṇa-niruktam kila kuru
vraje rādhā-kṛṣṇa-pracura-paricaryām iha tanuḥ
śaci-sūnum nandiśvara-pati-sutative guru-varam
mukunda-preṣṭhatve smara padam ajasram nanu maṇah

na—not; dharmam—pious activities; na—not; adharmam—impious activities; śruti—of Vedas; gaṇa—of the multitude; niruktam—described; kila—certainly; kuru—perform; vraje—in Vrajabhūmi; rādhā-kṛṣṇa—of Śrī Śrī Rādhā-Kṛṣṇa; pracura—much; paricaryām—service; iha—here; tanu—please render; śaci-sūnum—Lord Caitanya Mahāprabhu, the transcendental son of Śrīmatī Śacī-devī; nandiśvara—of Nanda-grāma; pati—of the king; sutative—in the state of being the son; guru—spiritual master; varam—excellent; mukunda—of Lord Mukunda; preṣṭhatve—in the state of being the most dear; smara—please remember; param—greatly; ajasram—constantly; nanu—certainly; maṇah—O mind.

O Mind, don't concern yourself with the pious and impious deeds described in the Vedas. Rather, intently serve Śrī Śrī Rādhā-Kṛṣṇa in Vraja. Always remember that Lord Caitanya is the son of Mahārāja Nanda and that my guru is most dear to Lord Mukunda.

TEXT 3

yadiccher āvāsaṁ vraja-bhuvi sa-rāgaṁ prati-janur
yuva-dvandvaṁ tac cet paricaritum ārād abhilaše
svarūpaṁ śrī-rūpaṁ sa-gaṇam iha tasyāgrajam api
sphuṭaṁ premṇā nityaṁ smara nama tadā tvam śrīṇu manah

yadī—if; iccheḥ—of desire; āvāsaṁ—abode; vraja-bhuvi—in Vrajabhūmi; sa—with; rāga—love; pratijanuh—birth after birth; yuva-dvandvaṁ—Śrī Śrī Rādhā-Kṛṣṇa, the divine youthful couple; tat—that; cet—if; paricaritum—to serve; ārād—directly; abhilaše—you desire; svarūpaṁ—Svarūpa Dāmodara Gosvāmī; śrī-rūpaṁ—Śrīla Rūpa Gosvāmī; sa—along with; gaṇam—his associates and followers; iha—here; tasyā—of him; agrajam—the elder brother (Śrīla Sanātana Gosvāmī);

api—and; sphutam—clearly; premā—with love; nityam—constantly; smara—remember; nama—please offer respectful obeisances; tadā—therefore; tvam—you; śrnu—please hear; manah—O mind.

O Mind, just listen to me! If you desire to reside in Vraja birth after birth, and if you desire to directly serve the divine youthful couple there with great attraction, then with intense love always remember and bow down to Śrīla Svarūpa Dāmodara Gosvāmī; to Śrīla Rūpa Gosvāmī and his elder brother, Śrīla Sanātana Gosvāmī; and to all their associates and followers.

TEXT 4

asad-vārtā-vesyā visrja mati-sarvasva-haranīḥ
kathā mukti-vyāghryā na śrnu kila sarvātma-gilāṇīḥ
api tyaktvā lakṣmī-pati-ratim ito vyoma-nayanīm
vraje rādhā-kṛṣṇau sva-rati-maṇi-dau tvam bhaja manah

asat—of the impious nondevotees; vārtā—associating; vesyāh—prostitutes; visrja—avoid; mati-sarvasva—the treasure of the heart (the desire to serve Rādhā-Kṛṣṇa); haranīḥ—stealing; kathā—talk; mukti—of impersonal liberation; vyāghryāh—of the tigress; na—don't; śrnu—hear; kila—indeed; sarva—all; ātma—living entities; gilāṇīḥ—devouring; api—even; tyaktvā—having abandoned; lakṣmī—of Lakṣmī-devī; pati—for the husband (Lord Nārāyaṇa); ratim—attraction; itah—therefore; vyoma—the spiritual realm of Vaikuntha; nayanīm—leading; vraje—in Vrajabhūmi; rādhā-kṛṣṇau—Śrī Śrī Rādhā-Kṛṣṇa; sva—own; rati—pure love; maṇi—the precious gem; dau—granting; tvam—you; bhaja—please worship; manah—O mind.

O mind, give up friendship with nondevotees, which is nothing but a prostitute who will steal the treasure of your heart—your desire to serve Rādhā-Kṛṣṇa. Don't listen to talks of impersonal liberation, which are a tigress who devours everyone. You should even give up attraction for Lord Nārāyaṇa, which leads to the world of Vaikuntha. Instead, O mind, just worship Śrī Śrī Rādhā-Kṛṣṇa in Vraja, for They bestow upon Their worshipers the jewel of pure love for Themselves.

TEXT 5

asac-ceṣṭā-kaṣṭa-prada-vikaṭa-pāśālibhir iha
prakāmān kāmādi-prakaṭa-pathapāti-vyatikaraiḥ
gale baddhvā hanye 'ham iti bakabhit vartmapa-gaṇe
kuru tvam phutkārān avati sa yathā tvam mana itaḥ

asat—wicked; ceṣṭā—activities; kaṣṭa-prada—giving pain; vikaṭa—horrible; pāśā—of ropes; ālibhiḥ—with many; iha—here; prakāmān; at will; kāma—by lust; ādi—beginning with; prakaṭa—manifest; pathapāti; highwaymen; vyatikaraiḥ—by the contact; gale—around the neck; baddhvā—having been bound; hanye—about to die; aham—I am; iti—thus; baka-bhit—of Kṛṣṇa, the killer of the Baka demon; vartmapa—of the devotees; gaṇe—the company; kuru—please do; tvam—you; phut-kārān—scream; avati—will protect; sah—He; yathā—so that; tvam—you; manah—O mind; itaḥ—thus.

The highwaymen of lust and his friends have bound me around the neck with the painful, horrible, powerful ropes of many wicked deeds. O mind, please scream out to the devotees of Kṛṣṇa, the killer of Baka, "I am being killed!" Then He will save me.

TEXT 6

are cetaḥ prodyat-kapata-kuṭi-nāṭī-bhara-khara-
kṣaraṇ-mūṭre snātvā dahasi katham ātmānam api mām
sadā tvam gāndharvā-giridhari-pada-prema-vilasat-
sudhāmbhodhau snātvā svam api nitarām mām ca sukhaya

are—O fool; cetaḥ—O mind; prodyat—arisen; kapata—of deviousness; kuṭi-nāṭī—of hypocrisy; bhara—of the abundance; khara—from the ass; kṣaraṇ—trickling; mūṭre—in the urine; snātvā—bathing; dahasi—you burn; katham—why?; ātmānam—yourself; api—and; mām—me; sadā—always; tvam—you; gāndharvā-giridhari—Śrī Śrī Rādhā-Kṛṣṇa; pada—of the lotus feet; prema—pure love; vilasat—glistening; sudhā—of nectar; ambhodhau—in the ocean; snātvā—bathing; svam—you; api—and; nitarām—always; mām—me; ca—and; sukhaya—delight.

O Mind, why do you burn us both by bathing in the urine trickling from the ass of great deviousness and

hypocrisy? Instead, you should delight us by eternally bathing in the glistening nectar-ocean of pure love for Śrī Śrī Gāndharvā-Giridhārī (Śrī Śrī Rādhā-Kṛṣṇa).

TEXT 7

pratiṣṭhāśā dhṛṣṭā śvapaca-ramāṇī me hṛdi naṭet
kathāṁ sādhu-premā sprśati śucir etan nanu manāḥ
sadā tvāṁ sevasva prabhu-dayita-sāmantam atulāṁ
yathā tāṁ niṣkāṣya tvaritam iha tam̄ vesayati saḥ

pratiṣṭha—for fame; āśā—the hope; dhṛṣṭā—impudent; śva-paca—of a dog-eating outcaste; ramāṇī—the wife; me—my; hṛdi—in the heart; naṭet—dances; kathāṁ—why?; sādhu—of the devotees; premā—love of Kṛṣṇa; sprśati—can touch; śuciḥ—pure; etan—this; nanu—certainly; manāḥ—O mind; sadā—continuously; tvāṁ—you; sevasva—should serve; prabhu-dayita-sāmantam—the leader of those who are dear to the Lord; atulāṁ—without equal; yathā—so that; tāṁ—that outcaste woman; niṣkāṣya—having cast out; tvaritam—quickly; iha—here; tam—that pure love; vesayati—causes to enter; saḥ—he.

as long as the impudent untouchable woman of the desire for fame dances in my heart, why should pure love for Rādhā-Kṛṣṇa touch me? O mind, continuously serve my spiritual master, the leader of those who are dear to the Lord. Then my master will quickly kick out that harridan and allow that pure love to enter.

TEXT 8

yathā duṣṭatvāṁ me darayati śāṭhasyāpi kṛpayā
yathā mahyāṁ premāṁṛtam api dadāty ujjvalam asau
yathā śrī-gāndharvā-bhajana-vidhaye prerayati māṁ
tathā goṣṭhe kākvā giridharam iha tvāṁ bhaja manāḥ

yathā—in order that; duṣṭatvam—wickedness; me—my; darayati—will break into pieces; śāṭhasya—a cheater; api—although; kṛpayā—mercifully; yathā—in order that; mahyam—to me; prema—of pure love of Kṛṣṇa; amṛtam—the nectar; api—also; dadāti—will give; ujjvalam—splendid; asau—this; yathā—in order that; śrī-gāndharvā—of Śrīmatī Rādhārāṇī; bhajana-vidhaye—in the service; prerayati—engage; māṁ—me; tathā—for this reason; goṣṭhe—in Vṛndāvana; kākvā—with a voice choked with emotion; giridharam—Lord Kṛṣṇa, the lifter of Govardhana Hill; iha—here; tvāṁ—you; bhaja—please serve; manāḥ—O mind.

So That He will mercifully smash my wickedness (even though I am a great rascal), so that He will give me the splendid nectar of transcendental love, and so He will engage me in Śrī Rādhā's service, please, O mind, with words choked with emotion, worship Lord Giridhārī here in Vraja.

TEXT 9

mad-īśā-nāthavate vṛaja-vipina-candram vṛaja-vane-
śvarīm tan-nāthavate tad-atula-sakhītve tu lalitāṁ
viśākhām sīkṣālī-vitaraṇā-gurutve priya-saro-
girindrau tat-prekṣā-lalita-rati-datve smara manāḥ

mat—my; īśā—controller (Śrīmatī Rādhārāṇī); nāthavate—as the Lord; vṛaja—of Vrajabhūmi; vipina—of the forests; candram—the moon (Śrī Kṛṣṇa); vṛaja—of Vrajabhūmi; vane—of the forest; īśvarīm—the empress (Śrīmatī Rādhārāṇī); tat—of Him; nāthavate—as being the controller; tat—Her; atula—incomparable; sakhiitve—in the friendship; tu—and; lalitāṁ—Lalitā; viśākhām—Viśākhā; sīkṣālī—of instruction; ālī; the multitude; vitaraṇā—granting; gurutve—as the teacher; priya-sarāḥ—the dearmost Rādhā-kunda; giri—of mountains; indrau—and the monarch (Govardhana Hill); tat—of them; prekṣā—by seeing; lalita—charming; rati—pure love of the divine couple; datve—in the state of giving; smara—please remember; manāḥ—O mind.

O mind, please meditate on Kṛṣṇa, the moon of Vraja forest, as the Lord of my controller, Śrīmatī Rādhārāṇī. And please meditate upon Śrīmatī Rādhārāṇī, the queen of Vraja forest, as Kṛṣṇa's controller. Also please meditate upon Lalitā as the peerless friend of Rādhā and Kṛṣṇa, Viśākhā as the guru who teaches Them many things, and Rādhā-kunda and Govardhana Hill as two places the mere sight of which bestows charming transcendental love for the divine couple.

TEXT 10

ratim gauri-lile api tapati saundarya-kiranaih
 saci-laksmi-satyah paribhavati saubhagya-balaih
 vasi-karaish candravalii-mukha-navina-vraja-satih
 kshipaty arad yā tam hari-dayita-radhām bhaja manah

ratim—Rati, cupid's wife; gauri—Gauri, Lord Śiva's wife; lile—and lila-śakti, the Lord's potency for performing pastimes; api—and; tapati—causes to burn (with envy); saundarya—of beauty; kiranaiah—with the effulgence; saci—Śaci, Indra's wife; laksmi—Lakṣmī-devī, the goddess of fortune; satyah—and Satyabhāmā; paribhavati—defeats; saubhagya—of good fortune; balaih—with the strength; vasi-karaiah—with her ability to make Kṛṣṇa submissive to her wishes; candravalii—Candrāvalī; mukha—headed by; navina—youthful; vraja—of Vrajabhūmi; satih—pious girls; kshipati—throws; arāt—far away; yā—who; tam—her; hari—of Lord Hari; dayita—the most dear; radhām—Śrimati Rādhārānī; bhaja—please worship; manah—O mind.

O mind, please worship Lord Hari's beloved Rādhā. with the splendor of Her beauty She makes Rati, Gauri, and Līlā burn with envy, with the power of Her good fortune She defeats Śaci, Lakṣmī, and Satyabhāmā, and with Her ability to control Kṛṣṇa She completely eclipses Candrāvalī and the other pious young girls of Vraja.

TEXT 11

samam śri-rūpena smara-vivaśa-rādhā-giribhṛtor
 vraje sākṣat-sevā-labhana-vidhaye tad-gana-yujoh
 tad-ijyākhyā-dhyāna-śravaṇa-nati-pañcāmṛtam idam
 dhayan nityā govardhanam anudinam tvam bhaja manah

samam—accompanied by; śri rūpena—Śrīla Rūpa Gosvāmī; smara—with the mellow taste of mādhurya-rasa; vivaśa—intoxicated; rādhā—Śrimati Rādhārāṇī; giribhṛtoh—and Lord Kṛṣṇa, the lifter of Govardhana Hill; vraje—in Vraja; sākṣat—direct; sevā—service; labhana-vidhaye—for attaining; tad—their; gana—associates; yujoh—accompanied by; tad-ijyā—worshiping Them; ākhyā—chanting Their holy names; dhyāna—meditating on Them; śravaṇa—hearing their glories; nati—offering Them obeisances; pañca—five; amṛtam—nectars; idam—this; dhayan—drinking; nityā—always; govardhanam—Govardhana Hill; anudinam—day after day; tvam—you; bhaja—please worship; manah—O mind.

O mind, in order to attain the direct service of the two divine lovers, Śrī Śri Rādhā-Giridhārī, in the company of Their friends, every day you must constantly drink, with Śrī Rūpa Gosvāmī, the five nectars of worshiping Them, chanting Their names, meditating on Them, hearing about Them, and bowing down before Them, and every day you must worship Govardhana Hill.

TEXT 12

manah-śikṣā-daikeśaka-varam etam madhurayā
 girā gāyaty uccaih samadhi-gata-sarvārtha-tati yah
 sa-yūthah śri-rūpānuga iha bhavan gokula-vane
 jano rādhā-kṛṣṇātula-bhajana-ratnam sa labhate

manah—to the mind; śikṣā—instructions; da—giving; ekādaśaka—eleven verses; varam—excellent; etam—these; madhurayā—sweet; girā—with a voice; gāyati—sings; uccaih—loudly; samadhi-gata—for those who read them; sarva—all; artha—spiritual desires; tati—extension; yah—who; sa-yūthah—in the company of the devotees; śri-rūpa—of Śrīla Rūpa Gosvāmī; anugāh—following in the footsteps; iha—here; bhavan—being so; gokula—of Gokula; vane—in the forest; janah—a person; rādhā-kṛṣṇa—for Śrī Śri Rādhā-Kṛṣṇa; atula—unparalleled; bhajana—devotional service; ratnam—the jewel; sah—he; labhate—attains.

These eleven excellent instructions to the mind grant all spiritual benedictions. A person who stays with the devotees, follows Śrīla Rūpa Gosvāmī, and with a sweet voice loudly sings these eleven verses will attain the matchless jewel of direct service to Śrī Śri Rādhā-Kṛṣṇa in the forest of Gokula.